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No. 3.

OLD SAN XAVIER MISSION.

An Enduring Monument to the Piety of Catholic Missionaries.

The Mission of San Xavier del Bac, in San Xavier, Ari., is one of the oldest places of worship in America. This ancient church seems to bid defiance to time and promises to become a marvel of another century, says "Ysleta" in the *Detroit Free Press*; for while other missions gradually tetter and crumble in the dust, its walls of mud and brick remain as firm as granite, an enduring monument to the marvelous piety and zeal of the fathers who were responsible for its erection.

The exterior view of the church, presenting as it does, a staunch building of the ancient Moorish and Byzantine styles of architecture commingled, shows that while time has left its imprint there the solidity of the structure has not been marred to any appreciable extent. But the visitor is scarcely prepared for the surprise that awaits him when he steps inside the sacred walls. The remarkable beauty of the interior decorations, the display of skill manifested in the structure and the delicate taste shown in its adornment all speak of the untiring energy, perseverance and indomitable will of the Jesuit and Franciscan Fathers who accomplished so great a work in a wild country that was the haunt of savages, who butchered those who might cross

their path, simply for the love of shedding blood.

The San Xavier Church is the handsomest of the missions of the Southwest. The church is 105x37 feet inside the walls. The interior is in the form of a Latin cross, the transept forming on each side of the nave a chapel twenty-one feet square. There is only one nave, which is divided into six parts, made by as many arches, each one resting on two pillars set against the walls. Above the transept is a cupola of about fifty feet elevation, the remainder of the vaults in the church being only about thirty feet high. The walls and ceilings are frescoed and four large fresco paintings show rare skill in their execution. The four evangelists in sculpture adorn the main altar, the scroll work of which is sheathed in gold leaf. There are no seats in San Xavier. The devout kneel upon the hard earth floor, as is the custom in the churches of old Mexico.

The exact age of the San Xavier mission is not firmly established, as the priest left no tangible record upon which to base an authentic history. One authority says it was built for the Papagoes toward the end of the seventeenth century. As early as 1540 a Spanish expedition visited Arizona and returned to Mexico with wonderful accounts of the country. Other expeditions followed, and in 1560 a Spanish explorer and the Jesuit Fathers made a settlement at Tucson. The present San Xavier structure is believed to

have begun in 1768, on the site of the ruins of the original church, which bore the same name, and is supposed to have been built about 1598. Fragments of records found in the church give an idea of the population that lived in the vicinity by the number of baptisms which were yearly administered, from 1720 to 1767. The population must have been considerable. The same records show that twenty-two Jesuit missionaries successively administered at San Xavier between the dates mentioned, the last of which was that of their expulsion by the Spanish Government. The date 1797 which is seen on one of the doors of the church, is, according to tradition, the date of the monument's completion, the building of which required fourteen years.

Other records say that the mission was established about the year 1692, under the auspices of the Rev. Father Kino. Up to the time of the expulsion of the Jesuits the mission was under their charge. About 1769 San Xavier was added to the parish of Tumacacori, which was under the ministry of the Franciscans, and the generally accepted belief is that the present structure was begun in 1783 by the Rev. Father Carrillo and completed about 1797 by Father Gutierrez.

Venerable and stately San Xavier has been a sad victim of vandalism and desecration. Gold and silver ornaments have been carried away by thieves and relic hunters, and those whose knife blades were much sharper than their wits fell to im-

mortalizing their brainless personality in rude characters carved upon the belfry wall. This foolish bit of sacrilege led to the issuance of an order forbidding visitors an inspection of the upper part of the church. Among the valuable relics left there are a full set of priest's vestments, two cruets, a silver cross, two silver candlesticks and a Douay Bible of 1692.

ARCHBISHOP WILLIAMS.

Golden Jubilee of the Head of the Boston Archdiocese.

The Most Rev. John Joseph Williams, Archbishop of Boston, will celebrate next May the fiftieth anniversary or golden jubilee of his priesthood.

If it depended on the preference of the Archbishop himself the anniversary would pass without public notice. But the priesthood and the faithful laity of the archdiocese rightly judge that this anniversary should be marked by a magnificent observance. Already preparations are well advanced and the great general religious celebration of the day, in which clergy and laity will unite, promises to be memorable in the Catholic history of our country.

There will be special and distinctive commemorations by the priesthood, by the leading Catholic societies, as the Catholic Union of Boston and others, by the religious orders, the seminaries, colleges and educational institutions in general; but it would be premature to more than indicate these at present.

The life of the revered Archbishop of Boston has touched the lives of all his predecessors, for he was born under the spiritual rule of the gentle Cheverus, first Bishop of Boston, and labored in the priesthood under Bishops Fenwick and Fitzpatrick.

But his priestly ordination took place in Paris, Archbishop Affre, who died a martyr's death during the revolution of 1848, being the ordaining prelate.

However splendid and suggestive the keeping of Archbishop William's golden jubilee, it will still fail to tell what those fifty laborious and fruitful years—twenty-nine of which have been spent in the episcopal dignity—mean in the history of the Church in Boston and the Church in America.—*The Pilot*.

Abstain from amusements during the holy season of Lent.

VITAL DISTINCTION.

Confusion of terms is one of the most fruitful sources of human error. It may be said of truth as of liberty that its price is eternal vigilance, for unless the mind be constantly on guard against the misuse and confounding of words it lapses as easily into error as an unwary and unskilled skater slips and falls on the ice. This fatal confounding of terms in the public mind has done more to popularize and idolize a false system of education in this country than the doctrine of private judgment to demoralize and destroy Protestant Christianity. To *educate* and to *instruct* have lost in popular speech that vital distinction which places them a world apart. French, in his interesting work "On the Study of Words," points out in a lucid and brief paragraph, than which we have seen nothing clearer or more to the point on the subject, the fatal blunder of confounding these two terms, as well as the essential and far-reaching difference between them. He says:

There is, indeed, no such fruitful source of confusion and mischief as this—two words are tacitly assumed as equivalent, and therefore exchangeable, and then that which may be assumed, and with truth, of one, is assumed also of the other, of which it is not true. Thus, for instance, it often is with instruction and education. Cannot we instruct a child, it is asked, cannot we teach it geography, or arithmetic, or grammar, quite independently of the Catechism, or even of the Scriptures? No doubt you may; but can you educate without bringing moral and spiritual forces to bear upon the mind and affections of the child? And you must not be permitted to transfer the admissions which we freely make in regard of instruction, as though they also held good in respect of education. For what is education? Is it a furnishing of a man from without with knowledge and facts and information? or is it a drawing forth from within and a training of the spirit, of the true humanity which is latent in him? Is the process of education the filling of the child's mind, as a cistern is filled with waters brought in buckets from some other source, or the open-

ing up for that child of fountains which are already there? Now, if we give any heed to the word education and to the voice which speaks therein, we shall not long be in doubt. Education must *educere*, being from *educare*, which is but another form of *educere*, and that is to draw out, and not to put in. To draw out what is in the child, the immortal spirit which is there, this is the end of education; and so much the word declares. The putting in is indeed most needful, that is, the child must be instructed as well as educated, and instruction means furnishing; but not instructed instead of educated. He must first have powers awakened in him, measures of value given him; and then he will know how to deal with the facts of this outward world; then instruction in these will profit him; but not without the higher training, still less as a substitute for it.

It is on the ground of the absolute necessity of this important distinction that the Church has always and everywhere opposed and condemned what is appropriately described as secularized education, *i. e.*, education confounded with and pared down to mere instruction, for education without the religious or moral factor predominant, which alone can "draw out the immortal spirit," becomes a mere putting in of secularized knowledge—dead intellectual matter that may fill up, but never develops. — *Church Progress*.

MARRIED MEN.

The New York *Press* says: "Responsibility for others steadies them and makes them regard more seriously the interests which employers put into their hands. All of a man's best instincts and sentiments are enlisted when his home and family depend upon his work. A thousand impulses, motives and restraints which bachelors can never know operate to draw out his best efforts. His future is decided. He knows what his life ought to be and what he has to do with it. Ambitious as he may be for himself he is more ambitious for his children, and instead of trying to secure his own ease and comfort, he toils that others may repose and sows that others may reap."

Mass for Polish Catholics at St. Ignatius, 213 Grove St., at 9:30 A. M., on Sundays and Holy Days, by Father Kusiacki, S. J., Pastor.

FAITH.

[To his Grace Archbishop Ryan on his recent eloquent lecture on "Agnosticism."]

Superb expounder of our holy faith,
Sublime thy theme, convincing, clear
and bright;

Before its rays the agnostic's creed of
death,
Like spectral wraith, blends with the
things of night!

What deathless promise in its teaching lies;
What quenchless hope; what universal
love;

To which the fatuous soul of error cries
For one kind ray from heaven's bright
store above!

Faith of the ages, beautiful, sublime!
As undiminished as the ocean's wave!
Grand is thy youth and grander still thy
prime,
Whose sacred truths with life endows
the grave!

We hail its splendors from thy master
tongue,
Faith of the ages old, but ever young!

Faith of the ages gloriously defined!
As indestructive as God's throne of light!
Man's puny creed, the vapors of the mind,
In noisome places lights its torch of
night!

Awile to glimmer o'er earth's inky pools,
That fond and fetid lures its ghastly ray,
Engulfs its promise where oblivion rules,
Forever lost to hope's ascending day!

Faith of the ages in thy sacred trust
The soul secure, adoring turns to thee,
For in thy light, all-searching and all-just,
Sublimest love shines out transcendent-
ly!

Than highest themes by man or angel
sung,
God's holy faith when poured from ornate
tongue!

Faith of the ages, high thy throne is set!
The glorious ladder to eternal day!
Where glows thy torch, undying love is
met,

And hope's bright star to guide our
darksome way!

As unimpaired the bounty of thy breast;
As bright and sparkling thine unending
store;

As morning's arrows in the blushing east,
Or all the sands that fringe the wave-
washed shore!

Lamp of the soul ineffably sublime!
That thro' the orbs securely guides its
way!

The light undimmed thro' all the years of
time;

Thy rest the morning of its final day!
Man's sun of hope His boundless sunny
sea!

The golden ripple of eternity!

If we lived as we should we would feel
that we lived in the presence of God,
without past or future, having a full con-
sciousness of existence, living the eternal
life.—*Father Hecker.*

At Kennedys' Dry Goods Store, s. w.
cor. Market and Fifth streets, there is a
special discount to religious, educational
and charitable institutions.

WHY SHE EXISTS.

As a moral force the Catholic Church exists in order that, through her, the teachings of her divine Founder, Jesus Christ our Lord, may reach the minds and hearts of men. She exists to remove sin, to instil and foster virtue, to destroy the kingdom of evil in the hearts of men, and to bring the sweet rule of Christ into life. She exists to penetrate into human life, carrying everywhere the sweet odor of virtue, ennobling and perfecting nature, supernaturalizing it by engrafting it upon Him Who is the Way, the Truth, and the Life. Her teaching then is virtue, but virtue as found in Christ. It is not merely the natural virtue by which man is led for natural reasons to conquer self, but in addition to the natural motives she urges the motive which springs from obedience to a divine commandment, and which is nourished and perfected by the aid of divine grace, the offspring of divine faith implanted in the soul by Christian baptism. All virtue as taught by her, therefore, is Christian virtue, and hence in seeking for her efforts in the direction of any special moral good we are to remember that she uses her authority as a divinely commissioned teacher to command virtue as a necessity for salvation. This will occasion for her a distinction between what is absolutely necessary and must be followed, and that which is useful and efficient as an aid in the work of more securely reaching to salvation. This also causes her teaching that, for some, a mode of action becomes necessary because of their weakness of moral life, which to others is less necessary because of less danger.—*Dr. Conaty.*

DON'T COMPLAIN!

Have you sorrows to bear? Bear them! Don't complain. In one of the bloody battles fought by the Duke of Enghien two French noblemen were left wounded among the dead on the field of battle. One complained loudly of his pains, the other after long silence thus offered him consolation: "My friend, whoever you are, remember that our God died on the cross, our king on the scaffold, and if you have strength to look at him who now speaks to you, you will see that both his legs are shot away."

"There is no progress but in the imitation of Christ, Who is the Way, the Truth, and the Life, and the gate by which he who will be saved must enter. Every spirit, therefore, that will walk in sweetness at its ease, shunning the imitation of Christ, is, in my opinion, nothing worth."—*St. John of the Cross.*

REAL LOVE.

Is "love" a proscribed word with you? It should not be. The new law that Christ has given is not merely a law of politeness, a law of kindness, gentleness, or friendship—it is a law of love—love; no more, no less. That is to say, God wants you to really and truly love your fellow-men. Are you doing it? Do you love this or that person whom you could mention? You smile at the thought, and yet "By this shall all men know that ye are my disciples, that ye have love one for another." Our Lord meant what He said. You will find the New Testament full of precepts to love your fellow-men; why this new dispensation of ours is named the "law of love." Well, have you banished the word from your lips as you have chilled its warmth in your heart? You have forgotten that it is a real duty of your life—an actual obligation laid upon you. You think of a thousand things a day, but never perhaps, that if your life is to conform to the Gospel you must stir up real love in your heart. Think of our Lord for an instant. Can you limit His dealings with men to mere kindness, generosity, mercy? Is He not rather a living picture of strong, undying love; does He not say He will show by example a love greater than which hath no man? What real, true, deep, undying love must have throbbed in that divine Heart! What efforts we must make before we can produce any similar feeling! St. Paul does not exaggerate when he says that love is the fulfilling of the law. It seems to be the last thing that comes to us. We keep from gross sin, we give alms, we pray—all these seem easy; but when we come right down to the question of the love we bear our neighbors we cannot give so good a report. It's very, very true he that loveth his neighbor has fulfilled the law, for he has given his heart to Christ to be disposed of. Won't you try to yield this perfect service?—*Paulist Calendar.*

THE dutiful daughter makes the loving wife. The young woman that is insolent to her mother, lazy, inordinately fond of dress, and careless of her own home, is not the girl for a sensible man to marry. She may be pretty in face, but she is ugly in character and hideous in disposition. It never fails.

HE has half the deed done who has made a beginning.—*Horace.*

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THE NOVENA OF GRACE.

The Novena of Grace which occurs on the 4th inst. owes its origin to S. Francis Xavier. Father Marcellus Mastrilli, S. J., was at the point of death when the Saint appeared to him, bade him renew a vow he had made to labor in Japan, and giving him a crucifix to kiss, said to him: "All those who implore my help daily for nine consecutive days, from the 4th to 12th of March inclusive, and approach the Sacraments during that time, will experience my protection and obtain from God whatever grace they ask for the salvation of their souls and the glory of God. Be of good heart now; you are cured." The Father arose instantly, cured.

Father Mastrilli's method of making this Novena was as follows:

"Dear and loving S. Francis Xavier, with thee I adore the Divine Majesty, and, rejoicing in the thought of the wonderful graces granted thee on earth and the glory given thee in heaven, I give thanks to God for all these favors and I beg thee, with all my heart, to obtain for me grace to live a holy life and to die a happy death. Obtain for me also (*mention the favor desired*), if it be for God's glory and the salvation of my soul. Amen.

3 Our Fathers, 3 Hail Marys, and 10 times Glory be to the Father.

Novena of Grace ends March 12th, after which the anniversary of the canonization of SS. Ignatius and Francis Xavier is celebrated.

ANTI-JESUIT LAW.

This law has been repealed by the Reichstag in Germany but the action of the Bundesrath is as yet uncertain.

ST. IGNATIUS COLLEGE.

The President and students of St. Ignatius College paid a visit to Santa Clara College on February 7th. The train with the students left Third and Townsend at 8 A. M. and arrived at Santa Clara about 10 A. M. The visitors were received with a hearty welcome and rousing cheers rent the air. Immediately ball games were started and a general good time indulged in; at the conclusion of the games a bounteous dinner was served to all. After their repast, through the kindness of Rev. Father Riordan, President of Santa Clara College, they were conducted through the different departments of the school and many places of interest on the premises, one of the most notable of which is the swimming pond which is, probably, the finest in the world connected with any college and one of which the Faculty may feel justly proud of. After this another game was called and at 4:30 a collation was served, then a rush for the depot for the return trip was made amid the shouts and cheers of college boys. The return trip was a scene of merriment kept up until the arrival at Third and Townsend. When the jovial party dispersed the President, Rev. Father Allen, breathed a sigh of relief to think that nothing had happened to mar the day's pleasure of his boys.

THE DE LA SALLE SOCIETY.

Exercises in Honor of Washington's Birthday.

Washington Birthday was celebrated at the Sacred Heart College by the De La Salle Literary Society on Feb. 21st, the class of '95 rendering a very creditable program. St. Mary's College Orchestra furnished the music. The elocution and acting of the participants denoted careful training and was creditable alike to pupils and teachers. The following are the officers of the society: Brother Xenophon, President; Jas. P. Carberry, Vice-President; John H. Wilson, Secretary; Thomas M. Maguire, Treasurer.

The Call is a clean and enterprising journal and is working hard for the next Convention. It should receive the support of good citizens.

As we are going to press the death of Bishop Manogue, of the Sacramento Diocese, is announced.
R. I. P.

REGULATIONS FOR LENT.

Archdiocese of San Francisco.

1. All the faithful who have completed their twenty-first year are, unless legitimately dispensed, bound to observe the fast of Lent.

2. All days of Lent, Sundays excepted, are fast days of obligation on one meal.

3. By dispensation granted August 3d, 1887, for ten years, Flesh Meat is allowed at the principal meal on all days of Lent, except Wednesdays, Fridays, Ember Saturday, and the Saturday of Holy Week.

4. The use of Flesh Meat and Fish is forbidden at the same meal, even on Sundays.

5. At the collation it is permitted to use bread, all kinds of fruit, vegetables and fish, and, by dispensation granted February 9th, 1887, for ten years, the use of butter, cheese, milk and eggs is also permitted.

6. The use of lard is permitted in preparing food on all days throughout the year.

7. When the principal meal cannot be taken at mid-day, it may be taken in the evening, and the collation in the morning.

8. All persons under twenty-one years or over sixty years of age, those who are engaged in hard labor, the sick and convalescent, and those who cannot fast without injury to their health, are exempt from the obligation of fasting.

9. Those who are not bound to fast may use Flesh Meat more than once each day, on which its use is permitted.

10. Those who have any reasonable doubt as to their obligation to fast or abstain should consult their Confessor.

11. The time for fulfilling the precept of Easter Communion extends in the Archdiocese from the first Sunday in Lent to the end of the Octave of Pentecost.

12. The Rectors of the Diocese are requested to have Lenten Devotions in their churches on the Wednesday, Friday and Sunday evenings of each week.

† P. W. RIORDAN,
Archbishop of San Francisco.

N. B. According to the decree of the Third Plenary Council of Baltimore, a collection will be taken up on the first Sunday in Lent at all the Masses, and at Vespers, for the Missions among the Indians and Negroes.

The reformers ought to try and reform the Examiner. According to Arthur McEwen's Letter the Examiner, of February 17th, was not a fit paper for innocent minds.

The Paulist Fathers have laid new concrete pavement both on California and Dupont streets.

Miss L. L. Wheeler is authorized to solicit subscriptions for this paper.

CATHOLIC LADIES' AID SOCIETY.

The prayers of C. L. A. S. are earnestly requested for the repose of the soul of Edgar Price, beloved son of Mrs. Thomas Price, an active member of C. L. A. S. No. 1, Oakland. We deeply sympathize with our Sister and her family in their bereavement and pray Almighty God may have mercy on his soul. Amen.

Miss Jennie Mulhearn, an active member of C. L. A. S. No. 13, Santa Cruz, has been visiting friends in this city during the past month.

The following quarterly reports from November 1st to February 1st have been received during the past month: C. L. A. S. No. 18, South S. F. Receipts—Cash in general fund, \$43.10; cash in relief fund, \$63.15; amount in treasury Nov. 1st, 1894, \$.50; total receipts for quarter, \$106.75; total disbursements for quarter, \$89.45; balance on hand Feb. 1st, 1895, \$17.30; Disbursements—Cash from general fund, \$43.10; per capita tax, \$10.50; cash from relief fund, \$26.50; groceries, \$7.85; fuel, \$1.80; total, \$89.45. Number of visits to the sick 12; number of visits to the needy 10; number of persons assisted 16; number of families assisted 4; number of visits to Hospital 2. Total active membership 22; total honorary membership 18; total contributing membership 4.

C. L. A. S. No. 21, Hollister. Receipts—Cash in general fund, \$17.55; cash in social fund, \$15.15; cash in relief fund, \$3.55; amount in treasury Nov. 1st, \$19.00; total receipts for quarter, \$55.25; total disbursements for quarter, \$38.25; balance on hand Feb. 1st, \$17.00. Disbursements—From general fund, \$26.50; groceries, \$4.55; new clothing, \$7.20; number of visits to sick 2; number of visits to needy 8, number of physician's visits 4; number of families visited 6. Total disbursements \$38.25.

C. L. A. S. No. 3, Alameda. Receipts—Cash in general fund, \$9.30; cash in relief fund, \$27.95; total receipts for quarter, \$37.25; total disbursements for quarter, \$27.70; balance on hand Feb. 1st, \$9.55. Disbursements—From general fund, \$7.00; from relief fund, \$14.00; groceries, \$5.20; fuel, \$1.50; number pieces of clothing 20; number of visits to needy, 7; number of persons assisted 14. Membership—Active, 17; honorable, 4; contributing, 6.

C. L. A. S. No. 19, St. Dominic's, City. Receipts—Cash in general fund, \$81.40; cash in relief fund, \$238.15; amount in treasury Nov. 1st, \$72.85; total received for quarter, \$392.40; total disbursements for quarter, \$345.70; balance on hand Feb. 1st, \$46.70. Disbursements—From general fund, \$87.30; from relief fund, \$258.40;

groceries, \$163.55; fuel, \$17.75; medicine, \$1.15; new clothing, \$80.00; old clothing, 300 pieces; number of visits to needy 59; number of visits to sick 70; number of persons furnished employment, 29; number of persons assisted, 461; number of families assisted 111; number of visits to Hospital 12; amount of reading matter, 200. Membership—Active, 30; honorable, 89; contributing, 75.

Branch No. 4 is becoming quite an attractive number of our Society; thrice within the past two months have we been called upon to offer our congratulations to its members. On Wednesday morning, February 20th, Miss Maggie Dablon, an esteemed member of this Branch and one of its most earnest workers, and James J. Looney, a promising young business man of this city, were united in marriage at St. Brendan's Church, by Rev. Father Nugent who celebrated the Nuptial Mass which followed the ceremony.

On the following morning, Thursday, February 21st, Miss Lizzie Collins, an active member of Branch No. 4, and Mr. Thos. Cusick, of the Custom House, were married in St. Brendan's Church, Rev. Father Gannon being the celebrant of the Nuptial Mass. These happy couples have our best wishes and we trust that as they began their new life well, so may they continue and thereby gain for themselves the reward promised by our Divine Lord for well spent lives.

Mrs. Margaret Deane, Grand President of C. L. A. S., is visiting Hotel Del Mar, Santa Maria del Mar, Santa Cruz.

The Board of Grand Directors will meet at Headquarters Wednesday, March 6th.

The Quarterly Reports are now due.

Many thanks for the kindness shown C. L. A. S. by the Editor of PACIFIC CALENDAR.

ST. MARY'S CHURCH.

Location, corner California and Dupont streets. The Paulist Fathers. Masses on Sundays and Holy Days at 7 a. m. (five minute sermon), at 9 a. m., (five minute sermon) and 11 a. m. (Low Mass) with sermon. Vespers with sermon at 7:45 on Sundays. For the League of the Sacred Heart, Mass at 7 a. m. on first Friday of the month, also service with Benediction at 7:45 p. m. on first Friday. Confessions are heard on Saturdays and Eves of Holy Days from 3 p. m. until 6 p. m. and from 7:15 p. m. until 10 p. m. Confessions are also heard every morning during the 7 a. m. Mass, and at any time by request.

The *California Catholic* is replete with Catholic news from all quarters of the globe with its local columns unsurpassed. We wish it the success it merits in all Christian charity.

Children's Corner.

A CHILD'S QUERY.

There were two little kittens, a black and a gray,

And grandmamma said, with a frown:
"It never will do to keep them both,
The black one we'd better drown."

"Don't cry, my dear," to tiny Bess,
"One kitten's enough to keep;
Now run to nurse, for 'tis growing late
And time you were fast asleep."

The morrow dawned, and rosy and sweet
Came little Bess from her nap;
The nurse said, "Go into mamma's room
And look in grandma's lap."

"Come here," said grandmamma, with a smile

From the rocking chair where she sat;
"God has sent you two little sisters,
Now what do you think of that?"

Bess looked at the babies a moment
With their wee heads yellow and brown,
And then to grandmamma soberly said:
"Which one are you going to drown?"

HONESTY.

A young clerk in a large mercantile house was conspicuous for the interest which he took in his work. His associates ridiculed his earnestness and enthusiasm, and told him that there was no sentiment in ordinary business—"it did not pay."

"A man is paid for his time and labor," they would say, "and he is under no obligation to make his employer's interests an absorbing passion. You will get nothing for it."

"I shall give my employer," he replied, "the best work that is in my power, whatever they may do for me."

He was right and they were wrong. The ardor with which he served the business house that employed him inspired confidence. He was very soon promoted, and given a chance of showing what he could do. Several years passed, and then he was taken into partnership, and the management of one of the largest business houses in the country was entrusted to him.

"The fact is," said the senior member of the firm, when the co-partnership papers were signed, "you have been one of us from the day you came to us as an errand boy. You have shown the same enthusiasm for our service that a soldier displays in fighting for his flag."—*Selected.*

SAINT JOSEPH.

Oh, happy Saint so meek and lowly,
We hail your treasured month to-day,
And humbly plead your fond protection
To guide us on life's devious way.

Oh, give unto us hearts most humble,
That we may ever truly be
Your fond and loving foster children
Through time and through eternity.

Direct our ever faltering footsteps,
And harken to our fervent prayer,
Bestow on us a father's blessing
And keep us ever 'neath thy care.

Oh grant to us, our loving Patron,
That as life's day grows dark and drear
And we are called home from our exile
You at our side will linger near.

That we may then beloved Saint Joseph
Receive the grace your own life won,
Oh, may we breathe our last as you did,
With your dear Spouse and Foster Son.
M. C. N., Santa Clara.

AM I DOING MY WORK?

It may be sweeping rooms or washing dishes; it may be carrying a hod or sceptre; it may be tending a baby or writing a book—the question is just as applicable, "Am I doing my work?"—not criticising somebody else, not longing for a better chance, not waiting for something to turn up; but doing my work as well as I know how to do it? If one can answer in the affirmative, he has answered one of the greatest questions that he is ever called upon to face. To be in one's place and doing one's work is supremely satisfying; to be out of one's proper place at last will be agony, because it will take one away from God. If a man who is meant to be a physician is miserable as a lawyer; if a useful and prosperous farmer is sometimes spoiled to make an unhappy and second-rate professional man, what will be the agony of living for an eternity out of one's element, or in other words, away from one's God? To be something may be the high ambition of every humble child of God, and he may be sure that at last he will certainly reach the very summit of his ambition.

DON'T FRET, DON'T WORRY.

"Women carry three burdens," said an old gentleman and a thinker, "the past, the present and the future. Men are content with one, the present. A woman is always bothering about some mistake she made yesterday, or some opportunity she missed. She is full of concern lest she may fail in some duty to-day, and cannot sleep nights for fear things will go wrong to-morrow. Most men turn the key in the lock of the past and lose it. Each morning is a resurrection from the sealed grave of yesterday, and every to-morrow lies like an unexplored country, untravelling by a pioneer thought of to-day."

Cathedral Parish.

ROLL OF HONOR FOR FEBRUARY.

PRESENTATION CONVENT.

GIRLS.

Eighth Grade—Viola Fishbourne, Kathleen Foley, Anastatia McMahon.
Seventh Grade—Everlyn Drady, Lillie Stanton.

Sixth Grade—Annie Sheehan, Mary Galatin, Mary Lowe, Katie Gartland, Maud Fitzgerald, Annie O'Connell, Alice McGuire.

Fifth Grade—Eva Nelson, Addie Brickley, Alice Wimmer, Emma Ahlgren, Nellie Convery, Agnes Slattery.

Fourth Grade—Alice Leo, Carrie Ledden, Mabel Carter, Mary Keegan, Fannie Raye.

Third Grade—Nellie Gallagher, Ella Lindecker, Alice O'Neil, Mary Fitzgerald, Rosa Frolic, Edna Keating, Louisa Briand.

Second Grade—Virgie Wren, Gracie Carter, Mary Claffey, Myrtle O'Neil, Celia Briand, Gertie Conatey.

First Grade—Etta Duffy, Mary Manus, Mary Sullivan, Mary Neilam, Annie Haley.

BOYS.

Second Grade—Ralph Spaulding, Geo. Sullivan, John Stevenson, Charlie Dullea.

First Grade—Willie Desmond, Nellie Edger, Joe Riley.

In the course of his remarks during a recent lecture in the St. Francis Xavier College Theater Rev. Father Halpin related how a man who professed to hold very liberal views in matters of religion once tried to convince the lecturer that he was justified in so doing. He said there were many great though unorthodox books which all men liked to read, and cited Renan among other authors whom he admired. The Jesuit was obliged to disagree with him.

"I cannot like Renan," the priest said, "because I love Christ and Renan hated Him."

"Not so," the other interposed. "Renan really thought Christ the greatest man that ever lived, but only denied that he was God."

"But the greatest man that ever lived said he was God, so he must have been a liar," argued the priest.

"Not necessarily," replied the liberal gentleman. "He simply labored under an hallucination."

"Oh! then he was a fool!"

The man had nothing more to say.
—Once a Week.

Any of our patrons who failed to see the articles in the *Star* of February 16, entitled "Clerical Mountebanks and Reform," would do well to get a copy. It is to the point.

The *Santa Clara Magazine* is at hand filled with good things as usual.

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THE HERO OF FRANCE.

(WRITTEN FOR THE CHURCH BULLETIN.)

Joan of Arc, thou saintly maid
Who fought those bloody wars of France
From life's battle thou did'st fade
Martyred by the soldiers' lance.

This day thou art beloved by all,
Oh! sacred maid whom God hath chose
To lead thy steps beyond recall
To glorious paths where saints repose

Oh martyrs of that holy time
In virtues' name, the deeds were done
For thy dear faith, grand and sublime,
The victories gained and won.

J. WALTER REID.

CIGARETTE HABIT.

One of the Most Lamentable Evils of the Day.

The cigarette habit is so demoralizing in the young that not a few have died rather than give it up. Unquestionably, one of the most lamentable evils which afflicts the rising generations flows from the early use of tobacco. Street boys who are not yet out of child's clothes snatch the discarded stubs of cigars of grown men and smoke them in apish imitation of their elders. Lads at school acquire a taste for tobacco by surreptitiously smoking cigarettes—cigarettes which have done more to demoralize and vitiate youth than all the dram shops of the land.

Evil education has two corruptions—the corruption of the body and the corruption of the soul. The bodily mechanism of boys of sixteen, seventeen, eighteen and nineteen years of age can be as thoroughly injured by insidious poisons as they can be spoiled by wicked teachings. What manner of men shall they be when this generation is grown if lads of every degree shall be taught to use tobacco? What hope for posterity when the children of to day are poisoned and dwarfed by a pernicious habit? The superiors in Catholic colleges are wise in not allowing the use of tobacco in any shape or form.—*Catholic Mirror*.

The Trappist order, the most austere in the Church, has not as yet an establishment in this part of the country, but it is reported that New York State will soon be blessed with such an institution, and not at any great distance from the capital city. Desirable land in the neighborhood of Kingston has been thought of, and in case it cannot be secured other ground will be purchased in close proximity to the metropolis. At present there are two houses of the order in the United States; one situated about twelve miles from the city of Dubuque, Iowa, and known as New Melleray, called after the famous monastery of Trappists in Waterford, Ireland; the other is in Kentucky and is known as Gethsemani.—*Catholic Times*.

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St. Patrick's Parish.

Monthly Letter.

The regular monthly meeting of the Young Men's Society of Saint Patrick's Parish was held in the Y. M. Society's Hall, on Monday evening, February 4th. A large number were in attendance which comfortably filled the hall, many drawn there by the fact that the election of officers for the ensuing term of six months would take place at this meeting.

The election of officers resulted in the following being elected to guide the destinies of the society for the next term: President, Wm. Flynn; 1st Vice-President, Wm. A. Breslin; 2nd Vice-President, Jos. P. Hayes; Recording Secretary, Eugene F. Lacy; Financial Secretary, Frank J. Sullivan; Marshal, Michael Boden.

President Wm. Flynn was called on for a few remarks which he responded to in his usual happy vein, thanking the members of the society for the honor in re-electing him to the office of President, and he stated that he would fulfill the duties of the office in the future as he had done in the past to the best of his ability. He then appointed the following committees:

Executive Committee—Frank J. Sullivan (chairman), Maurice Corridan, James F. O'Brien, Geo. O'Connor, Jno. Burns.

Good of the Order Committee—Eugene F. Lacy (chairman), Jno. M. Kirby, Jno. Donaldson, Jos. Burns, Thos. O'Brien.

The Committee appointed to arrange for the Open Meeting stated that preparations for the same were well under way and they were satisfied that the Open Meeting would serve to interest many young men in the parish who were not already members of this society by drawing their attention to the objects, aims, etc., of this society and thereby would be the means, possibly, of increasing the membership by having many of the young men of the parish join this society.

After the business proper of the meeting had been disposed of, the social session, which is under the special direction of the Good of the Order Committee, Mr. Joseph P. Hayes chairman, was opened and the following attractive programme was presented:

Violin Duet, Messrs. Cresaha and Donaldson; recitation, D.G. O'Brien; song, Mr. Desmond; cornet solo,

Jas. O'Connor; comic recitation, Jos. Cumiskey. Rev. Father Brennan, our popular Spiritual Director, followed in a short and very interesting talk which concluded a short but a very fine programme.

The next regular meeting will be held on Monday evening, March 4th and a cordial invitation is extended to all young men who would desire to pass a pleasant evening in pleasant surroundings to drop in at this meeting. The Introductory Committee will be on hand to make them acquainted, and the officers of the society will give them all the information as to the objects, aims, etc., of the society which they may desire. In another article I gave a report of the Open Meeting given under the auspices of the society at Pioneer Hall, and participated in by the young men of the society.

The Young Men's Society Orchestra is achieving marked success and are in big demand at present, last week alone appearing in two entertainments.

It is rumored in musical circles that Prof. Scheel has his eye on Mr. Jas. O'Connor and one or two of the other soloists of this organization.

REPORT OF ENTERTAINMENT.

One of the most pleasant events of the week just passed was the Musical and Literary Entertainment given by the Young Men's Society of St. Patrick's Parish at Pioneer Hall on last Wednesday evening, February 20th.

As is the rule with all the entertainments, socials, etc., given by this society, standing room was at a premium, and the cosy hall was filled with an enthusiastic and good-natured crowd ever ready to applaud anything that might suit his or her particular fancy. The programme presented was a very fine one, and it is seldom that such a large number of taking specialties is presented as was presented at this entertainment. One particular feature outside of the singing, recitations and musical numbers that served to occasion much merriment, and at the same time which served to keep the attention of the people throughout was a debate on Woman's Rights, participated in by Messrs. Eugene F. Lacy and Jos. P. Hayes in the affirmative, and Messrs. R. Ryan and F. J. Sullivan in the negative. Many scientific arguments were used on both sides while the humorous side of the question was not overlooked. The negative side captured the prize and the decision.

The following was the programme

presented: Overture, Young Men's Society Orchestra; introductory remarks, President Wm. T. Flynn; tenor solo, Mr. S. Blum; recitation, Dr. T. L. Hill; soprano solo, Miss Nora Kirby; mandolin and guitar, Messrs. H. Patten and J. Quinn; song, Young Men's Society Quartette, Messrs. T. J. O'Brien, W. J. Kelly, E. A. Leary, J. B. Drake; debate, "Woman's Rights," affirmative, Messrs. E. F. Lacy and J. P. Hayes, negative, Messrs. R. Ryan and F. J. Sullivan; selection, Young Men's Society Orchestra; soprano solo, Miss Mary Spillane; recitation, Mr. T. Sargent; comic song, Mr. Frank Jones; cornet solo, Mr. Jas. O'Connor; recitation, Mr. D. G. O'Brien; basso solo, Mr. S. J. Sandy; song and chorus, Young Men's Society Glee Club. Accompanist, Miss Marie Giorgiani.

The Committee of Arrangements was composed of the following members: Mr. Joseph P. Hayes (chairman), James F. O'Brien, Wm. A. Breslin, M. Corridan, Eugene F. Lacy.

The Reception Committee was composed of the following members: Michael Boden (chairman), John Loney, John Burns, J. M. Kirby, Thomas Stanton.

To the Spiritual Director, Rev. Father Brennan, is due much of the success achieved by this society, as since he has had charge of it it has grown steadily in membership all through his individual exertions. He has always stood by the society through all its undertakings and, like in everything else, it was his fatherly hand that helped to prepare the excellent programme which was presented for the entertainment of the Young Men's Society's guests on this occasion.

To say that the entertainment was a success would be putting it mildly; it was a great big hit, and accordingly the young men are happy as this means new members to the society, something which we are always glad to receive down here in St. Patrick's Parish, and of which we cannot get enough.

EUGENE F. LACY.

WHEN I look round I seem to have no one on my side. I can but pray I may be found in the number of those seven thousand who have not bowed their knee to Baal. I know the present persecutors of us all seek my life; yet that shall not diminish aught of the zeal I owe to the Churches of God.—St. Basil.

Dont forget the Alaska Missions, the steamer will leave about May 15.

St. Francis Parish.**ROLL OF HONOR FOR MARCH.****PRESENTATION CONVENT.****GIRLS.**

Academic Class—Mary Giovannoni, Nora Ryan.

Seventh Class—Mary Gardella, M. Richards.

Sixth Class—Mabel Benker, Nellie Hayes.

Fifth Class—Katie Cashin, Agnes O'Connell, Annie Johnson.

Fourth Class—Lulu Mahan, Isola Vannucci, Lottie Johnson, Eda Cogozzo, Rosie Guidi.

Third Class—Katie Rehm, Eda Friscarini, Theresa Valensolo, Lena Sartini.

Second Class—Lena Caterina, Lottie De Andreis, Alice Messmer; Leoni Rohmer, Mary Lagomarsino.

First Class—Rosie Delfrate, Lena Moresi, Amelia Garbini, Rosie Wilson, Charlotte Guinde.

PRIMARY DEPARTMENT.

First Division—Lena Messmer, Katie Bacigalupi, Lena Pasqualetti, Susie Plante.

Second Division—Annie Mahan, Jennie Diomar, Alma Hynes, Lena Campodonica.

Third Division—Mabel Brown, Irene Boyle, Lena Gato.

Fourth Division—Mabel King, Irene Glover, Annie Kerr.

BOYS.

Fourth Class, First Division—Maurice Zabriskie.

Fourth Class Second Division—Charley Trampe, Charley Brown, Eddie King.

Third Class—Joseph Geary, John Gracchi, Louie Frank, Willie Storm.

Second Class, First Division—Walter Hynes, Vincenzo Falconi, Demetrious Barros, Willie Selna, Herbert Riely, Leon Alvarez, Alberto Colombo, Julius Carsiglia.

Second Class, Second Division—Walter Glover, John Gorman, John Donovan, Leon Marzole, John Hannigan, Frankie Delean, Charlie Green.

PRIMARY DEPARTMENT.

George Lang, Dan McKenna, Willie Delahanty, Berkery Ferguson, James Symes, Willie Stutz.

A joint entertainment was given by the young ladies' and young men's societies of Holy Cross Parish, February 25th. The following young ladies and gentlemen comprised the committee: Miss. M. Cassassa, Miss K. Geary, Miss. M. McCreedy, Mr. G. J. Olsen, Mr. J. J. Geary, Mr. W. F. Wilson Jr. The spacious hall was filled to overflowing. The programme was well rendered. It was a most enjoyable affair and reflects great credit on the societies.

St. Patrick's Parish.**ST. VINCENT SCHOOL'S MEMORIAL EXERCISE.**

All the pupils assembled in their spacious study-hall February 21st to render the honor due to memory of Washington. They were a happy crowd with flags and banners streaming giving with hearty good will the national songs.

The following programme was carried out to the entire satisfaction of all assembled: "My Country, 'Tis of Thee," (chorus); "Character of Washington," Miss J. McCarthy; "Mount Vernon Bells," (chorus) Ode for Washington's Birthday, Miss G. Dixon; "Our Flag," Miss A. Turner; Seventh Grade Recitation, "Liberty Bell"; "Our Flag is There," (chorus); "Washington," Fifth Grade March and Recitation; "Old England," (recitation) Miss G. Cronin; "Columbia, the Gem of the Ocean," (chorus); "Our Father, Washington," (recitation) Second Grade; "Our Chieftan," Miss G. O'Rielly; "The Star Spangled Banner," (chorus); "Incident of '98," Miss M. Ryan; Vocal Solo, Miss M. Laydon; "Speed Our Republic," (chorus).

Where all gave pleasure, it would take too much space to mention the parts in which each excelled.

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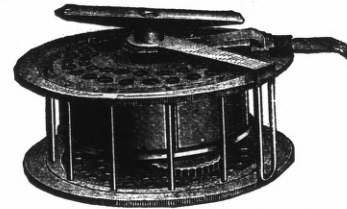
A Solemn Requiem Mass was celebrated on Friday, February 22nd at St. Mary's Church (old Cathedral) for the repose of the souls of all deceased members of the Young Men's Institute.

It has been the custom of Ignatian Council No. 35 to attend a Solemn Requiem Mass for the benefit of all deceased members of the Institute once each year. Washington's Birthday is the day selected for that purpose.

The Mass was celebrated by Rev. Father Otis, assisted by Rev. Father Ryan, deacon, and Rev. Father Schneider, sub-deacon.

Rev. Father Wyman, of the Paulist Fathers, delivered an appropriate and eloquent sermon, at the close of which he paid a glowing tribute to George Washington and Archbishop Carroll.

The congregation was a very large one and the ceremonies highly impressive.

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ENVOIOUS PEOPLE.

The envious never rejoice in the good fortune of their friends. Directly a man rises in life they come to the front with a story about his low origin, and wonder that so obscure an individual should ever have "amounted to anything." The fact that he has amounted to something, that he has proved himself a success, seems to make some of his acquaintances feel that they have been robbed in a manner, and that by so much as he has risen above them in position or influence, by so much they are dwarfed. Men who have groped blindly to find a fitting place for their talents find it, and with it comes naturally appreciation, money, influence, prosperity. Can their good fortune cause anything but rejoicing in a magnanimous, noble mind? One thing is certain—the man or woman who is occupied in picking to pieces the crown lawfully won by a successful neighbor is not likely to wear one; for the time thus spent is worse than wasted, and the disposition that can find pleasure in employment so ignominious and degrading can never find those aspirations, labors, and toils congenial which bring deserved reputation, honor and success.

SECRETARY HERBERT IS RIGHT.

The *Catholic Times*, of this city, calls attention to the fact that Secretary of the Navy, Herbert, has directed that commanders of American war vessels in foreign ports shall allow visiting Catholic priests to have access to the Catholic sailors and marines on their vessels and be afforded all privileges necessary to the conduct of their sacred calling among them. There can be no objection to this in times of peace, and any official expression on the subject would not be necessary but for the rather too sturdy opinion of some commanders that the ship's chaplain, of whatever denomination, is amply qualified "to do all the praying necessary." Secretary Herbert is clearly right in insuring to Catholic seamen on our war vessels so far as possible the consolation of their chosen faith.—*Philadelphia Press*.

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Get the glow and radiance from such nearness to the throne as God permits to His own. Bring from a holy and divine communion a face luminous with light and let it glow and shine on all around. A little child on the street of a great city wishing to cross at a point where the surging throng and the passing vehicles made the feat dangerous to the strong and especially to the weak, paused, hesitated, and then asked a sunny-faced gentleman to carry her across. It was the sunny face that won the child's confidence. Childhood makes no mistakes.

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General Intention for March, 1895.

Presented by the Cardinal Vicar to His Holiness, who recommends it with his special blessing to the Associates of the Apostleship of Prayer, League of the Sacred Heart.

THE SPIRIT OF PRAYER.

If any one General Intention should be put from time to time before the Associates, it should be, under one form or another, the spread of the *spirit of prayer*. For is it not this very spirit, together with zeal and devotion to the Sacred Heart, constitutes the essence of our work?

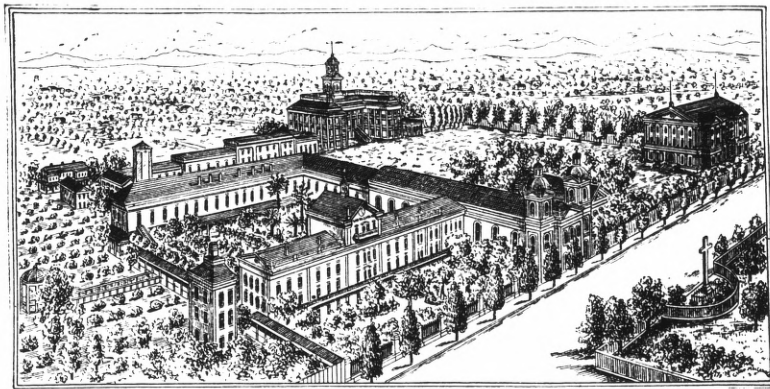
What is this spirit of prayer? "Prayer is the lifting up of the heart and the mind to God." St. Thomas adds "with petition." Our Lord bids men "to pray always and not to grow weary," and St. Paul, after Him, inculcates the same: "pray without ceasing." But how is this possible? How can people of the world, engaged as they are from morning to night in gaining their livelihood, "pray always," "pray without ceasing?" And that, too, without "fainting or growing weary."

We must first distinguish the *various kinds of prayer*. There is *vocal prayer*, spoken with the lips, expressed in words either your own or others' choosing. Then there is *mental prayer*, commonly called meditation, in which, of course, the mind plays the chief part. Some great truth is the subject, or some fact of the Gospel history. The mind considers and reflects, draws conclusions, and the will makes resolutions. St. Francis de Sales adds a third kind—*vital prayer*. And this is the one which we must try to cultivate. This is what we might call the spirit of prayer. It is the one recommended by Christ. For it is evident that men could not be ceaselessly praying either mentally or vocally. Whereas the prayer he commands is to be constant. Vital prayer, the life pervaded by the spirit of union with God, is within the power of all. This is the prayer, or rather the spirit of prayer, which the Apostleship teaches and longs to see pervade all human society.

How is this to be acquired and perfected? By consecrating the first moments of the day to God. Hence the obligation for Associates of making the Morning Offering. By living habitually in the spirit of this oblation, if possible, by renewing it from time to time during the day. By calling in the aid of both mental and vocal prayer. And so the Holy League would have her Associates say daily the Morning Offering and Rosary Decade. In this way we shall infuse into our lives that purity of intention of doing all for God, with God and in God; thus will each thought, word, work rise to Heaven like the incense of prayer.

—*Little Messenger of the Sacred Heart.*

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DRUNKENNESS.

Drunkenness is never to be found alone, never unaccompanied by some horrid crime, if not by a wicked crowd of them. Go to the house of the drunkard, consider his family, look on his affairs, listen to the sound that proceeds from the house of drunkenness as you pass, survey the insecurity of the public ways and of the night-streets. Go to the hospital, to the house of charity, and the bed of wretchedness. Enter the courts of justice, the prison and condemned cell. Look at the haggard features of the ironed criminal. Ask all these why they exist to distress, and you will everywhere be answered by tales and recitals of drunkenness. And the miseries, and the vices and sorrow, and scenes of suffering that have harrowed up your soul were almost without exception either prepared by drinking, or were undergone for procuring the means for satisfying this vice which sprang from it—*Archbishop Ullathorne.*

"TILL we aim at complete, unreserved obedience in all things we are not really Christians at all. Let us not deceive ourselves, what God demands of us is to fulfill His law, or at least to aim at fulfilling it; to be content with nothing short of perfect obedience. to attempt everything, to avail ourselves of the aids given us, and throw ourselves not first but afterwards on God's mercy for our short-comings."—*Newman.*

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USEFUL RECIPES.

WILL'S SAGO PUDDING.—One quart of boiling water turned upon a cup of sago. Have your pudding dish filled with apples pared and quartered, stir the sago well, and turn over the apple; bake, and eat with sauce or cream and sugar. You can cook tapioca the same way.

MINCE PIE.—Boil four pounds of lean meat, chop very fine, and add twice the quantity of apples, also chopped, and half a pound of raw suet chopped very fine, then add three pounds of raisins seeded and chopped; two pounds of currants; one heaping tablespoonful each of cinnamon and nutmeg; the same of cloves and half the quantity of mace. Sweeten to taste with brown sugar, and add three quarts of cider and one pint of brandy.

SAGO PUDDING.—Put seven-eighths of a cup of sago to a quart of cold milk, add half a teaspoonful of salt, and turn into a tin sauce pan; place a large pan with boiling water on the stove, and place the saucepan in it; let it remain till the sago is thick, then remove it from the sauce-pan to your pudding-dish, and while hot add half a cup of butter; when cool add four eggs, well beaten, a cup of white sugar and the grated peel and juice of a lemon. Bake until a nice brown. It is very nice with a gill of rose-water or half a glass of wine added to it.

HOW TO EAT.

The primary act of digestion takes place in the mouth. A simple statement, certainly, but one more important than it may at first sight appear. For in the mouth the food is, or ought to be, slowly and properly masticated. This not only renders it more fit to be speedily acted upon by the juices of the stomach

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(gastric), but enables it to be well mingled with the secretions of the salivary and parotid glands. And what do these secretions do? The answer is this: The saliva contains a fermentive agent, to which chemists have given the name of "diastase." The property of this diastase is that it changes the starch of the food into sugar, or "dextrine," which is soluble, the former not being so. A portion of this is actually absorbed into the blood from the mouth. Again, this diastase is only active in an alkaline versus an acid medium, another reason why it should be mingled with the food in the mouth and not in the stomach. Slow mastication, then, is of the greatest importance if we would live in health and avoid the horrors of indigestion, with the thousand and one ills, physical and mental, that follow in its train. Take time to eat if you would be happy. Take time to eat if you would be well. Teach your children to do so, and explain to them the reason why. A word or two spoken to a child in a quiet and reasoning strain, will often make a very deep and lasting impression.

I have a letter before me, from which I will make an extract; "I am seventy-seven years of age," says the writer, "and have very few teeth, but my appetite and digestion are good, which I attribute to careful feeding. I have found by experience that all kinds of food, whether dry or moist, should not be allowed to pass until reduced to a pulp and mixed with the saliva."

Let me draw the reader's attention to the words "whether dry or moist." The aged but healthful writer says not to allow even moist food to pass at once into the stomach. He is right. But is it not the common practice to bolt such food? Take, for example, a supper of porridge and milk, or well-boiled hominy and milk. How long do most people take to eat such a meal? And mind this: it is a most wholesome one. Why, about five minutes. Can they wonder that it disagrees, that it creates acidity and eructations, flatulence and all sorts of discomforts, not the least disagreeable of which are restless nights and nightmare dreams?

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CALENDAR.

MARCH, 1895.

(Almanac and Calendar of the Apostleship of Prayer.)

- | | |
|---|---|
| <p>1. Friday. FIRST FRIDAY. HOLY PASSION OF OUR LORD. St. David, Bp. (Patron of Wales, 544). BB. Michael Carvalho, S. J., and Comp. MM. (1624).
<i>Love of suffering.</i></p> <p>2. Saturday. St. Chad, Bp. (Litchfield, Eng. 673). <i>Love of poverty</i></p> <p>3. Sunday. 1st in Lent. Saint Cunegunda, V. Empress, (Germany, 1040). <i>Love of chastity.</i></p> <p>4. Monday. St. Casimir, King (Poland, 1484. Novena of Grace to St. Francis Xavier begins.
<i>Be devout to Our Lady.</i></p> <p>5. Tuesday. St. John Joseph of the Cross (O.S.F., 1734). Bl. Paul Navarro, S. J. and Comp. MM. (1622). <i>Be gentle in speech.</i></p> <p>6. Wednesday. EMBER DAY. St. Colette, V. (Reformer of Poor Clares, 1447). <i>Fidelity to duty.</i></p> <p>7. Thursday. St. Thomas Aquinas, the Angelic Doctor (O P., 1274)
<i>Increase in knowledge of God.</i></p> <p>8. Friday. EMBER DAY. HOLY CROWN OF THORNS. St. John of God, F. (Hospitalers, 1550).
<i>Comfort sufferers.</i></p> <p>9. Saturday. EMBER DAY. Saint Frances of Rome, W. (1440).
<i>Resignation to God's Will.</i></p> <p>10. Sunday. 2d in Lent. The 40 Martyrs of Sebaste (220)
<i>Defend the Faith.</i></p> <p>11. Monday. St. Saphronius, Bp. (Jerusalem, 638).
<i>Study the Scriptures.</i></p> <p>12. Tuesday. St. Gregory I., the Great, P. D. (604).
<i>Pray for Missionaries.</i></p> <p>13. Wednesday. Saint Nicophorus, Bp. M. (828). St. Gerald, Bp. (700). St. Euphrasia, V. (412).
<i>Honor holy images.</i></p> <p>14. Thursday. St. Matilda, Empress (Germany, 968). Bl. Leonard Chimura, S. J. and Companions MM. (1619). <i>Contempt for world</i></p> | <p>15. Friday. HOLY LANCE AND NAILS. St. Longinur, M. (soldier who pierced the Sacred Heart, 80). Bl. Clement M. Hofbaur, (C. SS.R., 1820). <i>Prepare for death</i></p> <p>16. Saturday. St. Columba, V. M. (383). St. Finian the Leper (610). <i>Horror of sin.</i></p> <p>17. Sunday. 3d in Lent. SAINT PATRICK, Bp. (Apostle of Ireland, 464). <i>Constancy in faith.</i></p> <p>18. Monday. St. GABRIEL, Archangel
<i>Listen to God's messengers.</i></p> <p>19. Tuesday. St. JOSEPH, SPOUSE B. V.M. <i>Devotion to St. Joseph.</i></p> <p>20. Wednesday. St. Cyril, D. (Jerusalem, 386). St. Cuthbert, Bp., (687). <i>Know your religion.</i></p> <p>21. Thursday. St. Benedict, Patriarch of Monks (O S.B., 543).
<i>Retirement.</i></p> <p>22. Friday. THE FIVE WOUNDS. St. Catharine of Genoa, W. (O. S. F., 1510). <i>Mortification.</i></p> <p>23. Saturday. St. Liberatus, M. (Physician, 484). <i>God above all.</i></p> <p>24. Sunday, 4th in Lent. St. William of Norwich, M. (Boy of 12 years, 1137).
<i>Pray for the Jews.</i></p> <p>25. Monday. ANNUNCIATION, B. V. M.
<i>Practice the Angelus.</i></p> <p>26. Tuesday. St. Ludgerus, Bp. (O. S.B., Westphalia, 809).
<i>Pray for students.</i></p> <p>27. Wednesday. St. John Damascene, D. (780).
<i>Honor the Mother of God.</i></p> <p>28. Thursday. St. John Capistran (Minorite, 1456) <i>Pray for seamen</i></p> <p>29. Friday. THE MOST PRECIOUS BLOOD. <i>Pray for sinners.</i></p> <p>30. Saturday. St. Zosimas, Bishop (660). St. John Climacus, Ab. (606). <i>Trust God's Mercy.</i></p> <p>31. Sunday. Passion Sunday. St. Nicholas of Flue (1487).
<i>Be willing to suffer.</i></p> |
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EXPLANATION: The number after a Saint's name is for the year A. D. Bold-faced type denotes Holydays of Obligation.

ABBREVIATIONS: Bp.—Bishop; P.—Pope; M.—Martyr; W.—Widow; D.—Doctor. O. P.—Dominican; O. S. F.—Franciscan; O. C.—Carmelite; Ab.—Abbot or Abbess. V—Virgin; F.—Founder; O.S.D.—Dominican Nun; S.J.—Jesuit; C.P.—Passionist.

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